QUAKERISM SUBVERTED:

Being a Further

DISCOVERY and CONFUTATION OF THE GROSS ERROURS of the Quakers;

Published and Maintained

By *WILLIAM PENN* and others of that Sect, by which it is plain, That the Errours of the Quakers be most pernicious, subverting Christs true Religion.

By *J. C.*

2 Cor. 11. 2, 3. *I am jealous over you with godly jealousie: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the Serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.*

Matt. 6. 22, 23. *The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness?*

Luke, 11. 35. *Take heed therefore that the light which is in thee, be not darkness.*

London: Printed in the Year, 1677.

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The Quakers Religion, or that which they profeſs to hold as their Religion is not the True Religion of Jeſus Chriſt, it is contrary to the Scriptures, and the Common Faith of all ſuch as ſoundly and ſincerely believe on the Lord Jeſus Chriſt to the ſaving of the Soul.

BEfore I come to open and confirm this Poſition I ſhall premiſe a Word or two concerning my ſelf and the ſcope and intention of this Work, not ſo much for mine own ſake as for the advantage of the Truth, and the right iſſue and ſucceſs of the Work, ſo far as Conſcience obligeth to wiſh and labour for the ſame. I am one that have made it my ſtudy and buſineſs to furniſh mine own Soul with the moſt practical and vital and Soul-concerning Truths, and in all my Preaching and Converſation have chiefly endeavoured the Converſion of Souls, and the building up of the Saints in the Faith of Chriſt, that both my ſelf and all I have to do with might be intelligent, practical, and fruitful Chriſtians. I have left me much worldly Reputation with many that love the ſhell more than the ſubſtance, and learning and oſtentation of parts, and a kind of notional profoundneſs in Divinity and in the ſearch of the Scriptures, more carnal than ſpiritual, becauſe I have ſo univerſally addicted my ſelf to practical teaching and the beating down of ſin, and eſpecially the radical vices of the heart, and the making of ſouls ſincerely holy. And I find my ſelf ſo habituated to this courſe, that if I be put out of it, I find a decay in my ſoul, and for that I decline Controverſies all I can. It is far from the temperament of my ſpirit to write Diſputes, and alſo my judgment is much againſt it: though I doubt not but there is a time when it is ſeaſonable and a great duty: and they are well which can do it to the Church's edification.

It hath been my lot to fall upon ſome things held and maintained by the *Quakers*, ſome are already publiſhed, and more had been ere this, but that by ſome interveniencies they have been ſtopt. It was in my thoughts to have written by degrees ſucceſſively as I could have time

and leiſure from other avocations upon all thoſe Points which be in Controverſie between us and them, I mean ſuch as relate to *Quakeriſm*, and go under that Name as diſtinct from other Sects and Erroneous Parties amongſt us, ſuch as the Light within, Scripture, Miniſtry, Ordinances, Prayer, Preaching, Swearing, doing external Honour and Reverence to Men, You-ing and Thou-ing, and ſome ſmaller matters. But my maineſt intention was about the groſs and capital Errours, their making the Light within, God and Chriſt, and undermining the Spirit, Scripture, Miniſtry, Ordinances, Conſcience and all Religion, and learning all Men to follow the Darkneſs of their own minds. And I propoſed to my ſelf to be as brief as poſſibly I could, and ſo to ſtate things as might be ſufficient for the opening and maintaining of the Truth, and over-throwing of Errour, without replying to any that ſhould write againſt me, except urgent cauſe ſhould preſs me to it. For I do not take a Book or Matter to be anſwered that is written againſt, nor do I account him Conquerour that is laſt in Print, and thinks he hath won the day, becauſe his Adverſary is ſilent to write again. I had many reaſons and motives impelling me to write againſt the *Quakers*: but my maineſt reaſons were their great confidence, and ſeeming to the World as though they were the only People of God, and the moſt Divine and Spiritual of all others; and condemning us and the way we teach and own to be meerly form and out-ſide, and we no more but out-ſide Profeſſors, and vaunting and giving forth as though in this latter Age of the World, after Chriſtianity and Godlineſs hath been a-foot and in power more then ſixteen hundred years, that there hath been no ſuch thing, or that Chriſtianity is not now what it hath been of old, and that a general Eclipſe hath been upon all the Chriſtian World for more then twelve hundred years, and the *Quakers* are ſprung forth by God to be his peculiar ones, ſhewing unto the World a more excellent way for the attainment of eternal bleſſedneſs then any of the Saints or Martyrs now or before have found out. To this purpoſe they write and ſpeak, and all their pretence is holyneſs; they bear the World in hand that their Principles are moſt holy, and themſelves moſt holy, and that therefore they are hated and oppoſed, and that all that will be Saints muſt be *Quakers*, that is, of their Sect and Way. This I was and am moſt certain that they do err, and that their Errours are very groſs, and that they do but blind or caſt a miſt before the ignorant, and alſo to all diſcerning and impartial Chriſtians they do give apparent cauſe to judge that their holineſs is but a Sect-holineſs,

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and their Religion and zeal is moſtly for error and opinions of their own making, whatever pretences they may have. I am a Chriſtian, I am a Miniſter, I muſt account to God, I muſt anſwer for all my converſation before the righteous Judg, I am moſt confident that that Religion which I teach and live, and thouſands with me better than I, is the ſaving Religion of Jeſus Chriſt, and that the Quakers be in groſs blindueſs, and be a Generation of deluded ſouls. It is the Heads and Ringleaders of them which I chiefly mean by Quakers, heartily pitying many well-meaning ſouls among them, nor dare I be one to judg them all to be chaffe and tares, and no wheat among them for all the world. I proteſt againſt any whomſoever, not privy to my ſecrets, that ſhall take upon him to know my heart better than my ſelf, and condemn me of corrupt ends and baſe deſigns in writing this or ought elſe, that is out or ſhall go out againſt them. I was once in danger my ſelf to have been overtaken with their opinions many years ago, though it was but a fit, and preſently over. It is well known a dear and near friend of mine was once a ſtrong Quaker, inſomuch that I almoſt deſpaired to ſee him any other: But he is now another man, and for his ſake I am bound to rejoyce and bleſs God continually, and many more beſides. If Quakeriſm were the way of God, and the way to the everlaſting Kingdom, the Lord aſſiſting, I would be a Quaker the firſt thing I do: But if I turn Quaker I muſt go againſt my conſcience, againſt my experience, againſt the Word of God, againſt the faith and practice of all the Saints, I do utterly deſpair of Salvation, and give my ſelf up for an Apoſtate, and a Rebel-traitor againſt Chriſt and the name of God. I do not undertake to open the blind eyes, and give grace to dead ſouls, and take off the ſcales of ignorance and deluſion which be upon ſouls hardned in vice and errour. That pertaineth to God, and to the Holy Spirit, under whom we labour. But to all whoſe eyes are opened I do not doubt but the ſaving truths of Chriſt will meet with reception, and ſuch as are Chriſts will hear his voice, and obey his word.

I lately publiſhed a ſmall Book inſcribed *A Skirmiſh againſt Quakeriſm*, laying hold upon a poſition of *William Penns*, to which he hath given his anſwer, which he calls *The Skirmiſher defeated*: In which he charges me with many foul things, and particularly that I have miſ-ſtated his words, and miſtook his ſenſe, and fathered that upon him which he doth utterly diſown, and in ſumm that we both agree in one, ſave that I have done him wrong, and ſhamed my ſelf, and ſo deſerve no ſmall blame. I am under a ſtrong neceſſity to be as ſhort as I can, and therefore

fore I ſhall bend my endeavour to paſs by every thing but what I needs muſt mention for the opening and confirming of the truth. The point in queſtion is, Whether *W. Penns* Poſition, as there laid down, ſubvert the Scriptures yea or no? His Poſition is this, *No Command in Scripture is any further obliging upon any man than there is a conviction upon his conſcience.* This is the main Point againſt which I argue. He undertakes to defend his words, as I have laid them down, as good and ſound, *Skirmiſher defeated, p.* 27. And his Defence is by explaining what Conſcience it is he means it of, and what he means by conviction. And he ſays he means it of a good conſcience, confeſſing that if it be underſtood of a bad conſcience, *W. P.* is routed, if of a good Conſcience *J. C.* is routed *p.* 28. By conviction he means *a clear underſtanding and ſound judgment, and upon right concluſions, from the manifeſtation of the Light, Grace, or Spirit of God, that attends all people whoſe day is not over for their conviction and converſion to God, p.* 28. So that if I underſtand him, this is *W. Penns* anſwer, and if I miſunderſtand him, I could be glad to be informed—— *whereas I have ſaid and maintained this Poſition, that no command in Scripture is any further obliging upon any man then there is a conviction upon his conſcience; my meaning is this, that every man hath a clear underſtanding and a ſound judgment, and a pure conſcience (except only ſuch as be paſt all conviction and converſion) ſo that there is not any one Command in all the Scripture, nor any thing at all enjoyned by God, but every mans heart and conſcience doth aſſent to it.* I would be glad to have any one tell me if this be not the ſenſe and naked truth of *W. Penns* words, as by him defended and explained. That this is his ſenſe I gather by what follows ----- *p.* 28, *where the Law is not known, there is no Law.* So alſo *p.* 29. he hath the ſame words, *Reaſon aſſures us, that where a Law is not known, there is no Law.* A moſt falſe and groſs Aſſertion. Again he ſays, *p.* 31. and gives it as his defence, *That no command is further obliging upon me, than as I find a conviction in my conſcience by the Light, Grace, or Spirit of God, unto which all men ſhould have regard.* And *p.* 37. he hath theſe words ----- *Unleſs my conviction by the grace of God be neglecting the means of conviction, as moſt undoubtedly it is not (it being the only way of true conviction) what ſort of difference is there between* W. Penns *Aſſertion and* J. C's *Conceſſion?* —— In this alſo I am at ſome loſs to underſtand his meaning. I would fain underſtand him aright, and what he means by theſe words, *Unleſs my conviction by the grace of God be neglecting the means of conviction?* If I may collect his meaning from the Analogy of the Quakers faith, and common

common opinion of the light within, this is *W. Penns* ſenſe, *That every man hath a light within him, by which all conviction paſſeth into the ſoul, and this light within is never neglective of the means of conviction, and to put the matter paſt queſtion* he confirms it with the word, *undoubtedly*. Now here lyes the heart of the matter: *J. C.* grants that no man is bound to obey any command of God which it is *utterly* impoſſible for him to know and be convicted of. *W. P.* maintains that there is in every man a light, and that this light is *never faulty, nor is ever wanting to know its duty*. *J. C.* grants that God will never charge any man with fault, where he had no due means afforded to know the fault. *W. P.* maintains that there is a univerſal light, a principle of God in every man, which never erreth, never doth amiſs, never faileth to inform man of his duty, and to warn him againſt every ſin he ſtands bound to avoid. Here is the knot of the Controverſie between us. *J. C.* ſayes, That the light within is dark, blind, a falſe guide, and taketh part with *Satan* and the fleſh, and is like a drunken Coach-man which ſleeps, and the Horſes run wood, or he drives into Bogs and Ditches. *W. P.* ſayes the light within is moſt holy, and never offendeth God, but is a moſt faithful guide, and is in all things to be mans rule, and that nothing is a duty, nor nothing a ſin, which the light within denyeth ſo to be, or is ignorant of. That this is his true ſenſe, and the very Opinion of the *Quakers*, and the very heart of all their Errours, I will 1. manifeſt by Citations out of *W. P's* other Writings, together with this of the *Skimiſher defeated*, and ſome other eminent *Quakers*. 2. I ſhall prove it to be a Soul-deſtroying Error, ſubverting all Religion. 3. I ſhall take off all his Proofs and Allegations and ſeeming Reaſons. 4. I ſhall clearly ſtate the Truth as it is held by us, and prove it to be moſt pure and ſound Doctrine, and wipe away all thoſe ſeeming Contradictions that he would faſten upon it, and make it to appear that I am conſiſtent to my ſelf and the Truth. 5. By all which it will appear, That the *Skimiſh againſt Quakeriſm* ſtands undefeated, and that *Quakeriſm* ſubverteth all Scripture and ſaving Religion, and is a moſt intolerable Doctrine.

1. Concerning the Light within you ſhall hear what the primeſt *Quakers* ſay of it. I will cite you one paſſage of *W. Penn's* as a Key to the reſt; *Reaſon againſt Railing*, Pag. 15. *Whatever is to be obtained and enjoyed within is originally and chiefly aſcribable to the diſcoveries, convictions, and leadings of the bleſſed Light of Chriſt within, through every Generation, however variouſly the Principle may have been denominated*

nated, as the word of God nigh, wisdom, light, spirit, &c. under the Old Testament, and light, grace, truth, Christ, spirit, anointing, gift of God, &c. under the New Testament. Here I would have the Reader take notice, that he seems to make all these to be synonimous, or but various denominations of one and the same Principle. *Id. Pag. 25. Whatever is more antient, more universal, and able to inform, rule, and guide, that must eminently be the rule, but that has been, and is the Light within: consequently that has been and ought to be the rule of Faith and Practice.* Pag. 40. *The Light within is eminently the rule, because of its present, immediate and certain direction and knowledge, and the Scripture at most but a kind of declaritory and secondary Rule, and therefore subject to the holy Spirit in the Apostles and Primitive Christians.* G. Whitehead's *Append. Pag. 13. The speaking or living ministration of the Spirit of Truth, is of greater Authority then the Scriptures or Writings in the Abstract.*

The same *G. Whitehead* layes down these among others for the *Quakers* Principles.

Append. Pag. 39. *The light of Christ in Man is a certain Rule and Guide to direct Man out of Sin and Death into the Way of Life and Peace, and for that end ought to be obeyed.* Pag. 40. *This Light within is that general Rule, extending to Man alwayes, or throughout Ages.* Pag. 41. *The Holy Spirit, Unction or living Word within (which is received by them that wait in, and obey the Light thereof) is to be preferred as a more eminent and universal Rule than the Scriptures, and it opens them, and brings Man to the true understanding of them, and leads him into all truth as he obeys it.*

Quakerism a new nick-Name, *&c.* Pag. 32. *The only way for people to come to a true sight of sincere respect for, and grounded belief in the holy Scriptures, is, to be turned to the voice of the living, powerful Word of God, from whom they came, which is nigh unto every one to direct, and order, and discipline to, and in that way of holyness, they testifie of, and which leads to eternal happiness.*

Fisher in his Tract of the Light, which bears this Title:---- *Christ's Light springing, arising, shining forth, and displaying it self thorow the whole World, from under the Priestly darkness wherewith it hath been clouded and overcast, by the space of one thousand two hundred and sixty years, in this our Antechristian Christian World.* Pag. 25. *Who ere thou art, who wouldst know thy self, do not seek thy self out of thy self, but behold thy self within thy self, within in that inward Light, which inwardly gives the discerning, not only of the good and perfect mind and will*

of

of God concerning thee, but alſo of thy own mind, and of thy whole ſelf, and that ſo perfectly, that concerning theſe, and even all things pertaining to the ſalvation of the Soul, and the Kingdom of God, with the righteouſneſs thereof, and what hereditary right thou haſt therein, which is nigh, which is within (ſaith Chriſt to the Phariſees, who never entred into it) there is no need that thou ſhouldeſt go forth of thy ſelf, in order to a further evidence and underſtanding of them. And a little before ------ *This Light is a Teacher that cannot deceive, for it is the Teſtimony of God.* ---- *Finally this light is that perfect law of liberty, of which whoſo is a hearer and not a doer, he is like a man that beholds his natural face in a glaſs, which ſo ſoon as ever he hath beheld, and is gone away, he ſtraitway forgets what manner of man he was; but whoſo looketh into it, and continues therein, and is not a forgetful and an idle hearer, but a doer of the work, this man ſhall be bleſſed in his deed.* So far *Fiſher*, a prime *Quaker*, and much more to the ſame purpoſe.

Gibſon's *Univerſal love, being an Epiſtle given forth by the Spirit of God, and is to be ſent to all Nations and Countries, where the Lord hath had a people to worſhip him in ſpirit and in truth; to be read in his pure fear, in their publick Aſſemblies and private Families, for their edification and comfort:* Printed, 1671. Pag. 19. ------ *This is an eternal Record, and true living Teſtimony, which the eternal and engrafted word of life (which doth reign in my heart, and in the hearts of my faithful Friends) doth bear unto you, and unto all people upon the face of the whole Earth.* ----- *Whoſoever doth Write, Print, or Speak againſt the Word, Spirit, Light, and Life of God and Chriſt within Man and Woman; and do ſay, That it is not able to deſtroy all Sin, and to lead into all Truth, nor able to uphold Man and Woman in it, they are all lyars and deceivers, and falſe witneſſes; and their words, writings, and teſtimonies herein are not of God, nor for him; but are abſolutely of the Devil, and for him, whoſe Kingdom ſtands in ſin, which Chriſt is come to throw down, and wholly to deſtroy: ſo let none believe them in thoſe things; for if they do, they will be undone by it. Given forth by the Spirit of God, in the 6th Month, 1671.*

Smith's *Catechiſm, Pag. 2. Man cannot know God by any other way, but by the manifeſtation of himſelf in his light within him. And every man hath ſuch a light within him, by which God doth manifeſt himſelf unto him. And this is the true light, with which every man is enlightened. And there is not another way to come to the knowledge of God, but by the light within, for Chriſt is the light and the way.* Pag. 14. *The light is Chriſt, and the life is Chriſt.* And Pag. 25. *The light is ſufficient to ſave man from all ſin,*

and to present him holy and blameless before God, for the light is Christ. Pag. 55. *The ground and foundation which we called* Quakers *do lay for our Religion is Jesus Christ. This foundation is laid of God within us, and is the rock of our safety, and so we hold it forth to be a sure foundation, as knowing the strength and power of it, which defends it self, that the gates of Hell cannot prevail against it, nor against us that stand stedfast upon it.* Pag. 57. *That of God within us is our only foundation, and the principle of our Religion, for we know it is Christ, and being Christ, it must needs be only and principal, for that which is only admits not of another, and that which is principal is greatest in being, and thus we know Christ in us, to be unto us the only and principal, who was before all things, and in whom all things consist.* Pag. 56. *This inward foundation and being is unchangeable in light, life, power, wisdom, and glory, full of all goodness, vertue, and mercy, and in its nature and being is immovable.* Pag. 59. *This is the meaning of our Doctrine, to bring people to the everlasting word of God in themselves.*

A great deal more I might cite. *W. Penn* against me, *Skirmisher defeated*, Pag. 4. He calls *the light within the pure and living way*, and that the *Quakers* do all with one Vote *earnestly recommend the light of of Christ within that manifests the mind of Christ unto them, and vehemently decry the lifeless Profession which they suppose us to worship God the Eternal Spirit in, and shewing to souls a more excellent way, because a more pure and spiritual way: and particularly exhorting people to turn away from their hireling Teachers as Seducers of souls, and all to learn of the Lord and his good Spirit within.* And such a perfection and sufficiency doth he place in the light within, that twice as with one breath he sayes, *that where the Law is not known, there is no Law*, Pag. 28. 29. *And he makes conviction to be a clear understanding and sound judgment, and upon right conclusions, from the manifestation of the light, grace or spirit of God, and this he sayes attends all people whose day is not over for their conviction and conversion*, Pag. 28. And he maintains this Position, —— *No command is further obliging upon any man, then as he finds a conviction in his conscience by the light, grace or spirit of God, unto which all men should have regard*, Pag. 31. taking it for granted, *as a most undoubted truth, that the light or conviction within is never failing in duty*, Pag. 32.

Out of all these Citations it is apparent that the Quakers do hold this for a principal Point in their Religion, the very life and foundation of all, that every Man hath a light within him, that this light is faultless before God, a most perfect unerring guide, more perfect and eminent then the Scriptures, that no man needs to go any further then to this living

guide and teacher within him for any thing pertaining to Salvation, that it is powerful to destroy all sin, and to save every soul, and lead to everlasting blessedness, that it is full of all wisdom, light, life, goodness, unchangeable, and that the motions, teachings and commands of this living Law or Light within are of greater Authority then the Scriptures (save that to darken the matter it is added) *in the Abstract*. This Light they call by various names, God and Christ and the Holy Spirit in man, the living law, rule, wisdom, unction, grace, the everlasting word, gift of God, a beam, a seed of God, a principle of God, by all which they mean the same thing. This they say is the pure and spiritual way, all other wayes are but fleshly forms and runnings and strivings in the fleshly will; and all are deceivers that teach otherwise, all are deluded and undone that believe and practice otherwise. This is *Quakerism*, this is the Doctrine of this new sprung Sect, against which *J. C.* hath made a spiritual Skirmish, and is now ready to defend and prove that this is most Antichristian Doctrine, subverting the Scriptures and Christianity, and leading all the World to darkness, and to be led by a false light into everlasting darkness, which is the second thing I proposed. Now for Proof I argue:

1. That this maketh void and untrue the Doctrine of *Adam*'s fall, and the entrance of sin into the World, and supposeth all man-kind to be perfectly wise and holy, and innocent as was *Adam* before his fall. For if every man have a light within him, a guide and teacher more excellent and perfect then the Scriptures, then every man is perfectly wise, and holy, and innocent, and utterly spotless before God, and so there is no such thing as original sin, nor any sin at all in the World, but all the World is perfectly holy before God.

2. Hence it will follow that Christ came into the World in vain; for if there be no sin there needs no Saviour. If all the World have a perfect Law and Teacher within more perfect then the Scripture, then there is no darkness at all in Man's Soul, and if no darkness, no sin; and if no sin, there needs no Saviour: The whole work of Redemption is made void.

3. Hence it will follow that the Scriptures are all cast off, for if every man have a living Scripture or Law within him more perfect then the Scriptures without, then the Scriptures without are of no use. The Apostle saith, 1 *Cor.* 13. 10. *When that which is perfect is come, then that which is in part shall be done away.* And *W. Penn* himself acknowledgeth, *Quakerism a new nick-Name*, Pag. 89. *That nothing can be ruled by that which is inferiour to it.* Now the *Quakers* Religion is, That the

light within is the ſupream Rule, and Scripture but a ſecondary and inferiour Rule. So that of neceſſity the Scripture is quite caſhier'd, what need any man go to the Scriptures without, who hath a more perfect Scripture within?

4. By this Doctrine, Regeneration, and Converſion, and Repentance, and turning from ſin to God is all made void, for this Doctrine ſuppoſeth all the World to be ſinleſs, and needing no Repentance, no Regeneration no Converſion to God.

5. And hence it will follow, That we need no pardon and forgiveneſs of ſin no more then *Adam* before his fall; where there is no ſin, there needs no pardon.

6. And hence it will follow, That there is no room for confeſſion of ſin, and prayer for pardon and forgiveneſs, no bewailing of ſin paſt, no godly ſorrow, no ſighing and mourning for any evil thought, or word, or act, for, ſay the *Quakers*, every man hath a Scripture or living Law within him more holy and pure, and a more perfect guide then the Scriptures.

7. And hence it will alſo follow that all mortification-work is made void, and ſtriving againſt ſin, and wearieſome labour and conflictings againſt the fleſh, and wreſtling againſt fleſhly luſts, and remainders of in-dwelling corruption. What need is there of mortification when there is no ſin to be mortified? and what ſin can there be to be mortified when the ſoul hath a light within it more excellent for guidance and direction then the Scriptures?

8. This Doctrine takes down the Office of the Miniſtry, for if all be perfectly holy what need is there of Miniſters? Miniſters are imployed and commiſſioned to turn people from darkneſs to light; but, ſay the *Quakers*, every man hath a light within ſupream to the Scriptures, and ſo he hath no darkneſs at all in him to be turned out, nor to be turned from.

9. This Doctrine chargeth God with injuſtice and rigour in ſentencing all the World to dye: we all dye: infants dye, all dye: *now the wages of ſin is death*; if there were no ſin, there would be no death, ſin brought death upon the World.

10. This Doctrine maketh the Scriptures to be nothing but a bundle of the groſſeſt lyes. The Scriptures ſet forth the fall of man, the entrance of ſin into the World, that all the World is become guilty before God, that in *Adam* all have ſinned, and in him all dye, that all are by nature children of Wrath, and heirs of Hell, and ſlaves of Satan, and that Chriſt is come to ſeek and to ſave the loſt, and that there is no way

to God and true bleſſedneſs but by him, and that except we be new born we are undone. It maketh void all the Laws and Ordinances and Eſtabliſhments of the Scriptures which come in upon the Fall. And conſequently Jeſus Chriſt would be the greateſt deceiver, and all his Prophets, Apoſtles, Evangeliſts, and Pen-men of Scripture, and all the Saints lyars and deceivers; for all theſe do ſuppoſe man fallen and guilty before God.

11. This Doctrine is againſt the experience of all the World, which is full of darkneſs, ſin, and ungodlineſs. The old World drowned for ſin, *Sodom* and *Gomorrha* burnt up for ſin, Gods people of old, and ſtill are afflicted and viſited for ſin, and all the enemies of God. How many falſe Religons be in the World? *Turks*, *Pagans*, *Jews*, carnal Chriſtians, how many Sects and ſub-diviſions of theſe? what Errours and Herſies and damnable Doctrines be in the World? O what a ſink of ſin and pollution is Man-kind! And yet the *Quakers* ſay, we have all a light and teacher within more perfect then the Scriptures. Find out one man in all the World (Jeſus Chriſt excepted) free from darkneſs, ſin and pollution; there is no arguing againſt common ſenſe and experience, we may in a manner as well deny the Snow to be white, as affirm that there is any ſuch guide and teacher within man as is ſupream to the Scriptures.

12. If every man have a light within more perfect then the Scriptures, then every man is a Law to himſelf, and may ſay, I am above the Scriptures, I need not to them, I am able to make a more perfect Bible, I need not to any external teachings of God or Man. I have a teacher within me, which ſayes, *Penn is eminently the Rule*, Reaſon againſt Railing, *Pag.* 40. *becauſe of its certain, preſent, and immediate direction and knowledge, and the Scripture at moſt but a kind of ſecondary and declaritory Rule.* And this he ſayes is in all: and then we may all write Scriptures, and talk Scripture, and be all as ſo many Gods upon Earth, or as though we were upon Mount *Sinai*, giving Laws to all *Iſrael*; or as though we were making a new World, and giving Laws to all the World.

13. If this Doctrine be true, then how comes it to paſs that *W. Penn* and thoſe which write againſt him cannot agree? If he have a light within him, and alſo more perfect than the Scriptures, how come we to fall out? how come we to be ſo contrary to each other in our Conceptions? doth he think that the Scriptures are imperfect, we are ſure that they are able to make us wiſe unto ſalvation through faith in Chriſt,

and

and to make the man of God perfect throughly furnished unto all good works, and that they are Gods most holy and pure Laws, and whosoever hath these Laws perfectly transcribed into his heart by the spirit of God, is a most perfect spotless man. And a heavy wo is denounced against all that add to or take from these Laws of God. O then what shall become of those which take down the whole Scripture, and evacuate all its use, and send us all to another Scripture within?

14. If we must have a new Scripture, must we not have a new God, and a new Heaven, and a new Hell, and a new Holiness, and new Faith and Hope, and Charity, and new Graces, and new Kingdoms and Common-wealths, and new Families and Churches, and new Sacraments, Prayers, Worship and Ordinances, and all new? I cannot see but that it will so follow.

15. Our Lord Jesus saith, Luk. 11. 35. *Take heed that the light which is in thee, be not darkness.* Matt. 6. 23. *If thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness?* By this it appears that there is a light within which is darkness, and a great darkness. If then we must make the light within our Rule and Teacher, we must make gross darkness our Teacher, we must be led by a blind guide; that which the *Quakers* make the only Way and Rule and Guide to Heaven, is the only Way and Guide to Hell.

16. Moreover, The Scripture saith of Satan, *that he transforms himself into an Angel of light, and false Apostles transform themselves into the Apostles of Christ*, 2 Cor. 11. 13, 14. Now how shall we know the false from the true Apostles, and how shall we know Satan when he transforms himself into an Angel of light? The *Quakers* say, That every man hath a Law and Light within which is the supream Rule of Life and not the Scriptures, nor any thing else but the Light within. Now the Scriptures are perfect and unerring, and never deceiv'd any to this day; though many have been deceived both before the Scriptures were writ and since, yet God and Scripture are utterly blameless. But how will *W. Penn* and his adherents prove *Paganism* to be a false Religion, *Mahomet* to be a deceiver, or Christ to be the true Christ; or how will he prove Satan to be the great destroyer of souls? May not *Mahomet* come and say, supposing the *Quakers* Doctrine to be true, I have a Law or Light within me more perfect then the Scriptures; I am not to be judged by the Scriptures at all, I have a nearer Judge and Rule within me which never did err, nor ever can err.

Who

Who ſhall ſay that Fornication is a ſin, that Idolatry is a ſin, that Murder is a ſin? For the Idolater may come and cite the *Quakers* Doctrine, that all men have a more perfect and infallible Teacher within them than the Scriptures without; why then it will clearly follow that no man can ſin, that any body may do the groſſeſt crimes and juſtifie all. For who ſhall judge him? who can fault him? where there is no Law, is no Trangreſſion. And he that ſayes that the light is the ſupream Law, and never erreth, but is more certain, divine, and infallible then the Scriptures, doth exempt man from any Law but himſelf; he makes him a God to himſelf, and he may do what he will, no Scripture can lay hold upon him: and if no Scripture, not God, who is the God of Scripture. For Scripture is the written Law of God, and if no written Law of God lay hold upon man, then no unwritten Law of God: and if neither written nor unwritten Law of God bind man, then he is lawleſs, he may do what he will, and his Luſt is his Law.

17. Moreover, What is the cauſe that the Scriptures muſt be caſt off as an imperfect Rule, and the Light within preferred before them? did the Scriptures ever teach any ſin? did they ever miſlead any ſoul? can any ſoul in Hell lay the leaſt blame upon the Scriptures? Wherein doth the light that is in *W. Penn* exceed that of the Scriptures? Is not *W. Penn*'s Writings a Copy or Image of his Mind, and a Draught or Pourtracture of his Soul, and a Manifeſtation to the World what kind of Light he hath within him? Now will *W. Penn* match his Writings with the Writings of Scripture, or his Preachings either, or the Sayings and Writings of any man in the World, or of all the World put together? Is not the Scripture the pureſt Tranſcript of the Image of God that is extant in all the World? Is there any thing in all the World ſo Holy as the Scriptures, abounding with ſuch heavenly Doctrines, ſuch unerring Rules, ſuch pure Commands? Excepting God and his Eternal Spirit there is nothing in the World ſo holy and Divine as the Scriptures? Can we blame the Scriptures if all the World be not ſaved? If any man ſin, or commit the leaſt fault, if any man dye in ſin and be damned, if any man be blind, or ſeared, or vicious, or ſenſual, is Scripture to be blamed? Why ſhould Scripture be rejected from being a ſtanding Rule containing Laws univerſal for all the World when no defect or flaw can be found in it?

18. Moreover, How can it poſſible be, that the light within every man

man ſince the Fall ſhould be the ſupream Rule and Guide to himſelf? At what time doth man come to have this Rule and Guide within him? not before he is formed in the Womb, nor while he is in the Womb, nor when new born and an Infant. We will not ſay, That an Infant hath a Rule and Guide and Law within him ſufficient for all things, and above Scriptures. When comes this Law and Rule into him? at what age? at five, or ten, or twenty, or forty years of age? tell us when. And if the light within be ſufficient to ſalvation, without Scriptures, and ſuperiour to the Scriptures, how comes any man to be damned? how comes any man to ſin? God is in no fault, Scripture is blameleſs, Satan and the World do but entice and tempt, no man is forced to ſin; all that go to Hell go of their own accord. Why did not the light within keep them from Sin and Hell? Why did not the light within keep *Adam* from ſinning? Why did not the light within reconcile the fallen Angels to God? And why did not the light within reconcile *Adam* to God juſt after his Fall, and before the promiſed Seed was made known? Why did *Adam* and *Eve* flee from God immediately after they had ſinned? They knew they had ſinned, Conſcience ſmote them, the light within reprov'd them, they hid themſelves, they were guilty; Why did they not ſave themſelves? what needed a Chriſt to ſave them? what needed God incarnate to be born into the World to redeem and ſave man when fallen? why did not God ſay to *Adam*, *Adam* thou haſt broken my Law, and art lyable to my wrath, but hearken to the light within thee, that which ſmiteth thee for thy ſin, let that be thy Chriſt and Saviour, make that thy Rule in all things, and obey that, and it will lead thee to bleſſedneſs. By the *Quakers* Doctrine God ſhould have ſaid ſo, and have made no new Covenant, nor have promiſed his Son, nor have ranſomed the World. For by their Doctrine the light within is all in all. But the light within was no more able to ſave *Adam* and his Poſterity of it ſelf without a Saviour and new Terms of Salvation, then it was to ſave the Devils. The light within was ſufficient to ſhew *Adam* his ſin, and miſery for the ſame, but was not able to bring him forth of miſery. Adam *might come and make his confeſſion and complaint before the Lord: O righteous God, I have broken thy holy Law, I have turned thy glory into ſhame, I have forſaken thee the Fountain of living waters, and have hewed unto my ſelf broken Ciſterns which can hold no water. I have hearkened to the Devil and my wife, and my appetite, and carnal light and reaſon more than unto thee. I have ſinned, I have ſinned, I have ſinned moſt wickedly, I am worthy to dye and*

periſh

periſh for ever. Thou art righteous, I am guilty, I have undone my ſelf, but I cannot ſave my ſelf, I am a loſt forlorn creature, Angels cannot help me, I cannot help my ſelf, my wife is equally guilty with me, we be both Rebels and Traytors againſt God. Lord it is in thy hands to deſtroy us, if thou do, thou art juſt, we cannot but pronounce thee righteous, the light within condemns us. The light within checks, and ſmites, and torments us with bitter anguiſh, but can give us no remedy at all. Thus it was with *Adam* juſt after his Fall, and before the promiſe of the Seed of the Woman, and the firſt Eſtabliſhment of the ſecond Covenant. The ſame might the Devils plead, and had it ſo pleaſed God, he might have rejected all man-kind, and have granted mercy to the fallen Angels, and what had we been the better for the light within? it would have ſerved only for our torment to all eternity.

19. In my Book againſt *W. Penn*, Pag. 13. I ſay, That there is never a ſoul in Hell but he may blame the light within for coming thither, for if the light within were faithful to God and the Soul, it would not ſuffer ſin at all to abide, at leaſt wiſe not to reign in the ſoul. For now by Jeſus Chriſt, and through the Grace of the New Covenant, ſalvation is not ſimply and utterly impoſſible to any man in the World: I demand therefore, Why doth the light within ſuffer any ſoul to be impenitent and periſh? He that is bound to hinder a ſoul from ſinning, and might if he would, and doth not, is not he chargeable with Crime? I do grant that God could ſave all the World if he would; he could have ſaved *Judas*, and permitted *Peter* to periſh. But this doth not make God the Authour of ſin, nor the blamable cauſe of any mans damnation. He forbids all ſin by his Laws, he offers ſalvation to all, upon the condition of Faith, Repentance, and a Holy Life. He is not bound to ſave all the World. It is no injuſtice or ſeverity in God to puniſh ſinners for their wilful obſtinacy and impenitency, and let them have Hell for their luſts, ſince they would in no wiſe part with them. So that God is no way acceſſary to the ſin and damnation of any, though he permit it. But now every man is under Law to God, and the light within being a part of man, and belonging to his ſoul is under Law to God together with the ſoul to keep the ſoul from ſin, to guide the ſoul to holineſs and bleſſedneſs, to be a faithful Guide and Monitour, and Inſtructor to the Soul, under God, and together with the Scripture, and all ſubſervient means, and by no means to miſlead the ſoul, or ſuffer ſin to dwell in the ſoul. But the light within not regarding its charge, ſuffers one to be a *Turk*, another to be a *Jew*,

another to be a *Pagan*, another to be a Worldling, another to go to Hell by Pride, another by Luſt, another by Hypocriſie. If the light within did but do its duty faithfully, the ſoul could not remain impenitent. It is therefore a great errour to ſay, That the light within is faultleſs and innocent before God. For though I grant that it is not the underſtanding only or properly which ſinneth, but the man, yet the underſtanding and ſo the light within is *particeps criminis*, the whole man is guilty; as when a man tells a Lye with his tongue, or commits Murder with his hand, we do not ſay, that the tongue ſinned, or the hand ſinned, but the man ſinned with his tongue, and with his hand, and both tongue and hand muſt ſuffer puniſhment; ſo when a Drunkard is drunk, when *Judas* betrayes Chriſt, when *Peter* denyes his Maſter, it is the fault of the man, and ſo the whole man is guilty before God, and conſequently the light within is criminal before God. For the light within did not ſmite effectually, did not guide the ſoul right: the light within had a charge to keep the ſoul, and did not, but played the part of an ignorant unfaithful and ſleepy Watch-man, and ſuffered the warriour and doſtroyer of ſou's to go away with the ſoul.

20. Laſtly, And in a word, the *Quakers* Doctrine herein is directly contrary to the Fundamental Law of *ſelf-denyal, without which no man can be Chriſts diſciple*, Luk. 9. 23. you muſt deny your ſelves ſaith Chriſt in your deareſt things for my ſake and the Goſpels: You muſt in all things, ſaith the *Quaker*, make ſelf your Rule, make the light within thy guide in all things, it is all one as to ſay, make the light within thee, which Chriſt ſayes is darkneſs, thy ſupream Rule and Guide, make this thy Scripture, thy Teacher, thy Warrant, thy Rule, and do in all things according to that light that is in thee, and juſtifie all by the warrant of the light within thee. It is the dreadfulleſt judgment in the world to be given up to the blindneſs of a mans own mind; and yet do *W. Penn* and the reſt of the *Quakers* make it the very ſoul of all their Religion, and the very ſumm of all godlineſs.

I ſhall now in the third place anſwer and take off all the ſeeming force of the Adverſary againſt this that I have ſaid, and all the ſtrength which they bring for their Opinion, and ſo give further and more abundant light to the point in hand.

Obj. 1. Firſt they urge and argue that that which is moſt ancient and moſt univerſal, and moſt to inform, and rule, and guide, that muſt eminently

eminently be the Rule: but ſo hath been and ſtill is the light within, ſaith *W. Penn*, *Reaſon againſt Railing*, Pag. 25.

Anſw. This reaſon quite overthrows the light within from being the Rule to man ſince the Fall; for it is certain, beyond all diſpute, that truth is before errour, and that before ſin came into the World there was holineſs and purity; *Adam* was firſt holy and ſpotleſs, and then he fell from God: by the fall his light is become darkneſs, his wiſdom blindneſs, and he cannot be a Law, and Light, and Rule to himſelf, becauſe of his imperfection. Man muſt have a perfect and true Rule to go by, but the light within is now become moſt weak and imperfect, and God hath ſet up Jeſus Chriſt to be for a light and pattern to all the World; and God hath given forth his Scriptures to be for a Platform and Rule to all the World. And though the Scriptures were not writ till many years after the fall, yet being writ they are a tranſcript of the everlaſting Law, Righteouſneſs, and Truth which was graven upon *Adam's* mind by the Creatour, and with which the ſoul of Jeſus Chriſt is repleniſhed. The Scriptures do contain that perfect Law of liberty, rectitude, and purity which is everlaſting, and which was before any ſin was in the World. And the light within fallen man may no way compare with the light that is in the Scriptures, the one is perfect, the other imperfect, the one is mingled with darkneſs, the other is altogether light: God is light, and Chriſt is light, and in him is no darkneſs at all. And God hath given forth the Scriptures as his perfect Law or Light under him and Jeſus Chriſt, to be a light to fallen man, that the brighter light might rule the leſs bright. *To the Law and to the Teſtimony: if they ſpeak not according to theſe, it is becauſe no light is in them*, Iſa. 8. 20. If the light within every man, every drunkard, every Atheiſt, every carnal wretch were more perfect than the Scriptures, we would honour it and extol it above the Scriptures: but ever ſince the fall of man, the law and light within is become darkneſs in all the unregenerate, and they walk in darkneſs, and by converſion they are turned from inward darkneſs to the true light, and to the Scriptures, and to holineſs, and ſo they come to have a meaſure of ancient, primitive, and holy light formed within them; but ſtill the Scriptures do excel for light, and brightneſs, and glory all the light that is in regenerate ſouls, who do dayly pray, *open thou mine eyes, that I may behold wondrous things out of thy Law*: and labour more and more to have the Scripture-Laws more fully and fairly written upon their ſouls.

Obj. 2. *W. Penn* argues, that which gives me to underſtand my Rule,

muſt be greater then my Rule. The light within informs us of our Rule, and therefore, ſaith he, it muſt be ſuperiour to it, and moſt eminently the Rule, *Reaſon againſt Railing*, Pag. 39, 40.

Anſw. This reaſoning is unſound: For, 1. Though it be true that without the light within we could not come to know the Scriptures at all, it will not thence follow, that the light within is more perfect then the Scriptures: For I reaſon thus, If I had no light within I could not know that there is a God; will it therefore follow that becauſe the light within tells me there is a God, that therefore it is God, and above God? if I had no light within I ſhould be a Beaſt, every man born into the World is a reaſonable Creature, and ſo much reaſon, ſo much light, without which he could know no more of things moral, rational, and divine pertaining to vice and vertue then a Beaſt: but will it hence follow, that becauſe a man is not a Beaſt, that therefore he is God and above God?

2. Internal rational light, and Scripture-light are both from God, and ſo far as the light within guides to God, and Scripture, and a Holy Life ſo far it is part of our Rule, and goes to underſtand our Rule, and there is an agreement between Scripture-light and right ſolid reaſon; the light within ſo far as it is rational, and regular, and doth not miſlead the ſoul, muſt be acknowledged to be Gods light, and Gods way or means of helping us to underſtand all things both in Scripture and out of Scripture, which require reaſon and the exerciſe of the mind to know them. Unleſs we had ſome rational light we were no men; if we were no men we could neither know God nor Scripture: being men our reaſon or light within muſt of neceſſity be a guide or introduction to rational knowledge to underſtand that we are, men and not God, and that we are fallen ſinful creatures, and have loſt our way to happineſs, and muſt have ſome other guide and teacher beſides our ſelves, and the light within left in us after the fall, or we ſhall err, and ſtill be in the dark.

3. It is to be conſidered, That *Adam* by his fall did not ceaſe to be a man; he loſt the light of wiſdom, and fell into darkneſs, he loſt his holineſs, and became unholy, he loſt the perfection of his underſtanding and all his powers, and became blind and impotent, yet he remained a man, and God left in his ſoul conſcience, which, though exceedingly maimed and corrupted, yet ſtill there is a conſcience in man, by which he is capable of knowing good and evil, and he hath an inclination or *pondus naturæ*, inclining him to deſire happineſs; no man would be unhappy;

happy; all men do naturally desire to be happy: Christ doth not come into the World to make us men, but to make us holy and blessed men, he did not dye to give us natures, or natural substances differing from bruits, but he came to heal us of our vicious natures, and unholy qualities, and for that end he himself is become our supream pattern and Judge, and hath by his spirit transcribed his image most perfectly upon the Scriptures, which are as his seal, and so in impressing his Image upon souls he doth stamp and impress his divine and sacred Laws upon their hearts, and doth sweetly and most powerfully constrain and enable all his Saints to live after these Laws, and to make them their Rule and Square, still supposing the light of reason and the rational exercise of our faculties as necessare to the right understanding of our makers will, whether written or unwritten, whether related to us by Scripture or by any other way.

4. For it is Gods will declared and manifested to the soul which is the supream Law. And neither the Scripture excluding the light within, nor the light within excluding the Scriptures are the compleat and adequate rule of mans life, but whatsoever it is that God shall make known to be our duty we must do it, whether it be by Scripture or by any other way. It had been a duty to fear God though Scripture had never said it. It had been a sin to steal, murder, and commit uncleanness, though God had never given forth these Precepts at Mount *Sinai*. And now that God hath put the same into writing, they are obliging upon all to whom the notice or knowledge of them shall come, or the due means of knowing them shall be afforded.

5. We do not therefore deny the light within rightly taken, nor deny the necessity of conscience and conviction in order to the right practising of our duty, we do not teach blind obedience, or worship to an unknown God, nor do we deny a right informed conscience to be mans rule. We maintain these two things:

1. That every man is bound to know his makers will so far as God hath given him due means of knowledge: and where the case is so, that Gods will cannot be known by me, though I do my utmost to know it, there ignorance is no sin, nor will God in judgment charge the soul, nor will conscience rightly informed smite the soul.

2. We also say, That when a man acts he is to act knowingly, and is to propound unto himself wise and right ends. And in case the conscience err, the soul is intangled in a kind of necessity of sinning: For,

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1. It is a ſin to go againſt conſcience miſ-guided *ſtante dictamine*, not in it ſelf, and ſimply conſidered, but ſo to me: I do by mine own ſin intangle my ſelf in a neceſſity of ſinning, in caſe I go againſt my erroneous conſcience. 2. And I ſin if in this caſe I go according to my conſcience; ſo that whether I do or do not, I ſin. It is ſin to follow a blind guide, and to hearken to an erroneous conſcience. It is ſin to go againſt an erroneous conſcience, not ſo in it ſelf, but ſo to me, becauſe I ſuppoſe my conſcience to be right, and though indeed it be erroneous and deceived, it being more then I know, it is to me *quoad hoc*, by reaſon of my errour a kind of Law; ſo that there is no way in this caſe to avoid ſin, but to put away my errour. I am bound by God to put away all errours, and I am not to make a God of my conſcience, but God muſt be my God, and conſcience muſt be Gods ſervant under Law and Command to God: and if conſcience make new ſins and duties, if conſcience caſt off Gods Laws, and be blinded and hardned, and will not be obedient to God, and do homage to his Laws and Rules, and be obſervant of all duty to the moſt ſupream King, ſo far conſcience is a rebel and traitour, and the light within is a blind guide, and Gods Laws and Commands will ſtand, though conſcience be corrupt. But in all caſes where conſcience is right informed, and obſerveth its Maſters rules, and proceedeth according to right, it is to be obeyed as Gods Vice-gerent; and to rebel againſt the light in the conſcience, and willfully go againſt its dictates is to affront God, and provoke him to forſake our conſciences, and give us up to the moſt dreadful judgment that can befal a man in this World, and that is a ſeared conſcience, and a heart forſaken by God, and given up to all uncleanneſs. And this brings me to the fourth thing:

4. And that is the right ſtating of Scripture and Conſcience, and the Light within, and to make it appear that I am conſiſtent to the truth, and to my ſelf; for by this I make God the ſupream Judge and Law-giver, and all are to be obedient to God in all things, and whatſoever duty God layeth upon man, whether by Scripture or otherwiſe, man is firſt bound to know it, and then to do it; and he cannot be ignorant of his Makers will without ſin. I grant that where is no Law there is no Tranſgreſſion, but I do utterly except againſt what *W. Penn* ſaith, *That where is no Law known there is no Tranſgreſſion*, in his Book againſt me twice, *Pag.* 28, 29. for my neglect to know doth not make void Gods Law, I might know if I would; in ſuch caſe my very ignorance is ſin.

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Conſcience then is a Rule, but yet a ſubordinate miniſterial Rule, which is no longer to be adhered to then it ſelf adhereth to God and to his Laws and Rules whether written or unwritten, graven in Scripture or graven in the Heart, all the while Conſcience doth its duty, and tranſgreſſeth not the rules and bands preſcribed to it by God, the God and Ruler, and Judge of Conſcience; Conſcience is to be moſt firmly ſtood to, and we are rather to dye, and loſe all the World, than wilfully and adviſedly in any thing go againſt right informed Conſcience. The leaſt ſin is not to be done to ſave our lives, and all our worldly enjoyments.

Gods Law graven upon the heart is as truly his Law ſo far as it is really in the heart, as the Law of the ten Commandments graven in Stone, and as the Laws of Scripture; for it is not the writing in the Heart, and writing in Tables of Stone, and with Ink and Paper, in Scrolls and Books which doth make any ſubſtantial difference, though it muſt be acknowledged to be an exceeding great mercy to have Gods Laws put into writing outwardly, *litera ſcripta manet*; but it is the writing and impreſſion of Divine Laws upon the heart which is the choiceſt mercy and ſaving to the ſoul. Gods Laws do not ceaſe to be Laws becauſe written, nor do they ceaſe to be Laws becauſe not written; written and unwritten, they are Rules and Laws by which man is to rule and govern himſelf in all his wayes; and Gods Laws do never claſh, truth is ever one, and conſonant to its ſelf: And we are not to interpret Gods written Laws to the extirpation, aboliſhment, denyal, or diminution of Gods unwritten Laws; nor are we to imagine Gods Laws graven in the heart to contradict and croſs his written Laws: right reaſon is not againſt Scripture, nor is Scripture againſt right reaſon, if any repugnancy or contradiction ſeem to happen between right reaſon and Scripture, it is through us, and the errour and darkneſs that is in us, who pervert our reaſon, and wreſt the Scripture, and ſet together by the ears two inſeparable Twins or Daughters of the ſame Father, for both are alike from God, and therefore we plainly ſay, and teach, and deliver it to the World for the conſtant Doctrine of all our Churches, that ſo far as the light within and reaſon in man is Gods gift, and leadeth to God, and is of his planting in us, it is good and excellent, and we do praiſe it, and do count it a hainous ſin to vilifie it, and to go againſt it: And we ſay, That every man, even the worſt of men hath a light within him, and ſo we ſay, *That Jeſus Chriſt is the true light which enlighteneth every man that cometh into the world*, Joh. 1. 9. And there is no man altogether

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void of all rational light, the moſt wicked man is yet a man; the moſt ſeared conſcience is yet a conſcience; the moſt blinded ſoul is yet a ſoul, which no Bruit or irrational Animal is. And we ſay, That though no wicked man be a godly man, and there is a light in all godly people, which is not in any ungodly people: a godly man dying he and his light go to Heaven; an ungodly man dying he and his light go to Hell, becauſe he reſiſteth the light, both the light of Scripture and the light in his mind and conſcience; yet among wicked and unholy people, ſome are more wicked, ſome leſs; ſome have more darkneſs in them, ſome leſs, but in all of them the darkneſs prevails, and that is the reaſon why they walk in darkneſs, and are called darkneſs up and down the Scripture; and Saints are ſaid to be turned from darkneſs to light. And the Lord hath ſhined into the hearts of all his Saints, giving them the light of the knowledge of the glory of God in the face of Jeſus Chriſt, and ſo Chriſt dwells in his Saints by Faith, and is in them, and them only the hope of glory; and the Lord dwells in none but in humble and contrite hearts: but as for the wicked and unregenerate, Satan the ſtrong man armed dwells in them, and Chriſt ſtands at the door of their hearts knocking, and they will not let him in, and they make their belly their God, and live without God and Chriſt, and hope in the World, and the light that is within them is darkneſs. And this brings me to the laſt of all, and that is to evidence, and make manifeſt, That the *Skirmiſh againſt Quakeriſm* ſtands undefeated, and that *Quakeriſm* ſubverteth all Religion. This I ſhall clear under two Heads, 1. Of Doctrine. 2. Of Practice.

1. For Doctrine: The ſum of all *Quakeriſm* is, in all things hearken to the light within, this muſt be thy rule and guide, and not the Scriptures: thou muſt prefer the drawings, teachings, motions, guidance, and counſels of the Holy Light within thee before the Scripture, and all that the light within thee ſayes thou muſt do. This is their Doctrine.

2. This Doctrine they ſecond by their Practice: *Gibſon* the *Quaker* before cited, writes an Epiſtle to all the Flock of Chriſt, as given forth by the ſpirit of God, to be read of all as divine and coming from God, and to be obeyed by all under pain of Damnation; and the ſum of all his Book is to ſend all people to the light within, as though this were God and Chriſt, and the Spirit and Scripture. The light within is firſt and laſt with them. *W. Penn*, *Reaſon againſt Railing*, Pag. 109. ſaith, *We* (Quakers) *can teſtifie from the Spirit, by which*

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Paul *renounced circumciſion, that Baptiſm and the Lords Supper are to be rejected, as not now required; neither have they, ſince the falſe Church eſpouſed and exalted them, ever been taken up afreſh by Gods command, or in the leadings of the eternal ſpirit.*

My time and buſineſs will not allow me to compile together Quotations out of their own Writings, which they give forth as coming from the Spirit of God, and all are bound to hearken to them, as we are to the Scriptures, and to make no difference at all between them and Scriptures. For whatſoever is given forth by the immediate inſpiration of God for a Law, Doctrine, or Inſtitution to ſouls, for them to read, hear, meditate and walk by, is to thoſe ſouls and to all whoſe duty it is to be acquainted therewith as truly divine, and from God as Scripture. They condemn all that are gon before them, that were of our Faith and Converſation, they condemn all the reformed Churches, and all Chriſtendom that agree with us in Faith, in Worſhip, and godly Life. They utterly ſeparate from all Chriſtian Congregations amongſt us as unholy and polluted. They count all our Worſhip polluted, meerly out-ſide and in the fleſh, and themſelves to be the only true worſhippers of God, or ſuch as excel all others, and to have found out a more excellent way of ſerving and honouring God then hath been for above 1200 years. The ſum of all their Writings and Teachings is to call people off from the true God, and the true Chriſt, and true Spirit, and Scriptures, and Miniſtry, and Worſhip; and to turn all to the Light within, and being preſſed to give an Account what it is, and what Light it is that they do thus extol, they are confounded and contradict themſelves, and each other. One while they ſay, It is God, and Chriſt, and the Spirit; another while they ſay it is not; it is neither God, the created Light, nor yet a created finit Light, or meer effect of Gods power. One ſayes, It is right reaſon, and that right reaſon is infallible, *Penn, Reaſon againſt Railing*, 38, 39. Another ſayes, It is Blaſphemy to call natural reaſon, or elſe the ſpirit in man the light, *Whitehead Append.* Pag. 28. One while it is God, *Reaſon againſt Railing*, Pag. 8 *Counterfeit Chriſtian*, Pag. 56. *Margin.* Another while it is not the entire God, *Quakeriſm a new nick-Name*, Pag. 10, 192, 193, 238. and yet they do as ſtifly deny it to be an effect of Gods Power, or a created Light, *ibid. Appendix*, Pag. 13, 16. *Quakeriſm a new nick-name*, &c. Pag. 10. But whatſoever it is, they lay the ſalvation of all the World upon this Light within, this is their *Diana*, this is that they all agree in, they give it goodly Names and Appellations, the

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ſame which be proper to God, to Chriſt, and the Spirit; we muſt not Pray, nor Preach, nor do any Duty, at all without a motion from the light within; ſome of them both Men and Women have gone naked, and ſome with nothing but their Shirt and Smock upon, and all this they father upon the ſpirit of God. There are not a more malignant people againſt the faithful Miniſters of Chriſt than *Quakers*, they do plainly declare themſelves to be haters of holineſs, and all their boaſting of holineſs, and humility, and perfection to be nothing but a meer change of Opinion, Habit, and Speech from *You-ing* to *Thou-ing*, and a ſtrictneſs in ſome ſmall things of their own ſuperſtition. They diſgrace Chriſtianity by their ludicrous and irrational Worſhip of God, and Womens Preaching, and indigeſted Preaching, and writing Books that have no ſavour of Piety in them, but are Snares to intangle the ignorant, and a loſs of time to read them; and at that rate which *Gibſon*, and *Smith*, and *Penn's Truth exalted*, and multitudes more of them write, it is eaſie to write more Books in a ſhort time then all the Printers in *England* know what to do with. They have no way to cry down holineſs but to pretend to more holineſs than God and Scripture make us, and to cry down Chriſts true rational ſpiritual Worſhip, then by inventing a ſuperſtitious Worſhip of their own, and chriſtning it with the name of Divine, and a Spiritual, and a more excellent Way then any yet of many hundreds of years.

All their zeal is for a Sect-holineſs: they are more glad to ſee a man turn *Quaker* than to ſee him turned up-ſide down from ſin to God. They are a ſort of moſt groſs ſelf-ignorant people, many of them of my knowledge; and their pride is apparent, and their ſelf-conceit, and cenſorious ſpirit; they are groſs neglecters of Children and Servants ſouls, and call not upon God in their Families; they follow a blind guide, a carnal mind, and a blinded underſtanding, and it leads them into groſs darkneſs. I appeal to all obſerving people, if the generality of *Quakers*, ſuch eſpecially as have drunk in their errours, be not a carnal-minded people, ſavouring earthly things, ſeeking themſelves and not the things of God, labouring more to promote their Opinions then to promote true godlineſs.

Give me leave here, on the behalf of the truth, and to ſhame and detect the blindneſs and hypocriſie of theſe men, to ſet before the eyes of conſiderate and impartial Readers the ſpirit of *Quakeriſm*, and to appeal to the experience and obſervation of all that have known them ſince firſt they came up. It is known to many thouſands, that when

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firſt the *Quakers* roſe, *England* ſince firſt it received the Chriſtian Faith ſcarce ever had a more godly and learned conſcientious painful Miniſtry, nor I believe moſt Chriſtian Nations ſince the Apoſtles times, yet what a ſpirit did then break forth in theſe people, and what fiery fleſhly zeal were they carried on with? How mute are they now towards then? why do they not quake and froth at mouth now? was that the fruit of the ſpirit of contrition and converſion upon them? no we are ſure it was not, for had it been converting grace from unholineſs to real holineſs it would have made them new creatures, they would not have condemned the generation of the righteous, and form'd themſelves into diſtinct Bodies and Congregations, and invented to themſelves a new holineſs: Was there no holineſs before in the World? had Chriſt no Church upon Earth? had he none in *England?* was it ſo polluted as that they durſt not abide in it? Have they now attained to power, and ſpirit, and wiſdom, and holineſs? And have they found peace and conſolation, and is the joy of the Lord their ſtrength? Were they in a damnable condition before they turned *Quakers*, and are they now regenerate, and in favour with God, and is their peace right holy peace? I cannot write without pity and indignation, I pity to ſee ſuch ſtrength of hidden carnality under the Law and Vizer of holineſs and pureſt piety: O how hath Satan blinded theſe deluded ſouls! they are in groſs darkneſs, and conceit themſelves to be the chief illuminated ones in all the World.

W. Penn hath a high eſteem of our *Engliſh* Martyrs, *Truth exalted*, Pag. 6. But we are no way like them, we are no more like to Chriſts Martyrs by his cenſure, then the Scribes and Phariſees in Chriſts time were like unto the Prophets and holy men of old. But if we ſhould turn *Quakers* I ſuppoſe we ſhould all be like Martyrs. Truly you or the Papiſts fall far wide; for Papiſts to this day look upon us to be the off-ſpring of the Martyrs, and to tread in their ſteps, and to be continuatours of a ſuppoſed Schiſm and cauſeleſs rupture from *Rome* begun by our fore-Fathers the Martyrs, and adhered to by us to this day: What think you of all the Martyrs that ſuffered for and about the Inſtitution and Obſervance of the Lords Supper? you have great charity and eſteem for them, but not ſo for us. You think the Light was not riſen in their dayes, and it was night with them, and the morning is riſen with you; I pray you will you rub your eyes a little better, and ſee whether of the twain bears more reſemblance and affinity to the Martyrs in Doctrine, in Worſhip, and Converſation. You think you have the better cauſe

of us Prieſts and Parſons (you might as well call us Miniſters of Chriſt, though your term nothing offendeth me becauſe of your feigned ſtrictneſs in life, and ſeeming godly Converſation. Believe it, a godly life goes for much with me. I do what I can ſaving the common frailties of Saints to be godly and more godly, and I find after all, I am exceeding weak, and if I could mend my ſelf by coming among you, I would not long be from you: I would ſound a Retreat, and call in my Skirmiſh, and conſult with your Friends about the manifeſting of my Repentance, and publiſh a Retractation. But the more I wade into your opinions, the more I ſee cauſe to depart from them. Many of my reverend Brethren, I judge by this, have paſſed many a thought upon me for appearing in Print, and engaging my ſmall ſtrength againſt you and the men of your way: and many Carnal ones that agree with me in opinion, and differ from you, yet can rejoyce and be glad if any ſhew of Conqueſt appear on your ſide. Many would be loath to read a Chapter in your Books, that look upon you as a very unreaſonable, and far forſaken people by God, and I expect no Cenſures too keen and diſcouraging, as of ſome of my Fraternity, when I think my ſelf no way to compare with, and ſcarce worthy to carry their Books after them. But are of thoſe Texts that you often vouch for your Cauſe ſometimes comes into my mind, there is a Spirit in Man, and the inſpiration of the Almighty giveth underſtanding.

Many People are greatly miſtaken in Holineſs. Right holineſs is of God's making. It is more eaſe to obſerve Man's holineſs than God's. The Scribes and Phariſes thought Chriſt himſelf not ſtrict enough on the Sabboth day, and that he was a looſe perſon, and too friendly to ſinners. Give me leave to entreat you to examine your ſelf. I do not ſay, the Spirit moves me, but my reaſon prompts me to it, and it can do you no hurt to ſearch and try your heart and ways.

I take you to be a prime *Quaker*. Think of it what you will, I would not be in your Caſe for all the world if you dye unchanged. I tell it you in meekneſs. As young and as raw, and as weak as I am, you will find to your Coſt one day, that theſe Books of yours in Print, are not pleaſing to God, it is pity your wit and parts ſhould be no better imployed. Repent in time, and take heed what you do in defending *Quakeriſm* Tooth and Nail, and think not a change in Opinions to be a change of Heart and Converſation.

But Before I end, I ſhall yet animadvert a little upon this your main point of the Light within, as it is by you ſtated it ſubverteth all Religion. This is opened before.

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I diſcern a Rub in my way, which you will be apt to ſnapper on and danger to hurt you, and I would willingly remove it, and do my beſt to help your underſtanding, as you offer to do mine. You will object unto me, that I do grant all men have a Light within them, and that the Light is from God, and ſo far as it leadeth unto, God is to be harkened unto, and is a part of our Rule, or given us to underſtand our Rule; how then can it be ſuch pernicious Doctrine to direct People to mind that of God within them? and you will ſay, that if any one err and ſin, it is not the fault of the Light within, but becauſe they do not attend to it, as if People do not walk according to the Scriptures, we cannot lay the blame upon the Scriptures.

To this I anſwer, That if you did bid People to hearken to the Light within no further than it leads to God and Chriſt, and the Spirit, and the perfect light of the Scriptures without, your Doctrine were ſound and good. For whatſoever helpeth the Soul God-ward is ſo far good, and to be hearkened unto. But you go a great deal beyond this; you cry up this Light within as the Supream Rule; you call it God and Chriſt, and the Holy Spirit, and the everlaſting Word in you: You give it names of Blaſphemy, you ſay it is faultleſs, and full of all Goodneſs, and Wiſdom, and Holineſs, and you give the preeminence to it above the Scriptures, and one of your prime men, *Smith in his Primmer* ſays, *that the light within in all things is to be Man's Rule, and that all power in Heaven and in Earth is in it*, and you your ſelf ſay that it is eminently the rule of Faith and Life, the Scripture but a ſecondary rule, and your Brother *Whitehead* ſays, and gives it for one of your principles, that the Holy Spirit within, or Living Word within, is to be preferred as a more eminent and univerſal Rule than the Scriptures, *Append. p.* 41. By Holy Spirit within, or Living Word within, you mean that Light that is within every Man, all one and the ſame principle reaſon againſt Railing, *page* 15.

So that by this you plainly caſt off the Scriptures, which is the point my Book chargeth upon you, and you ſet up a blind and partial Light, which is rather to be called Darkneſs. And by directing all men to be led by the Light within, you teach them directly to live in Darkneſs, and to dye and periſh in Darkneſs.

You will ſay, That there is a principle of God in every man, and you direct him to hearken unto that, and not to the darkneſs that is in him.

But ſtill you direct him to that as his ſoveraign Teacher, Law and Rule, that Light that is within him. Now in every man by Nature

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ſince the Fall, there is a two-fold Seed or Principle, there is ſomething of God, and ſomething of Satan, Fleſh and Spirit, Light and Darkneſs. And it is moſt certain from Scripture and Experience, that the Darkneſs prevails, and in ſome it prevails a great deal more than in other-ſome, ſuch as live without the pale of the Goſpel, groſs Idolaters and worſhippers of Devils, the darkneſs is double in them, and you direct them to no other God, Chriſt, Spirit, and rule of Life, but what is within. So that of neceſſity they muſt by your Doctrine live in darkneſs, and periſh in darkneſs.

You will ſay, it is no fault of the Light within, if men ſin.

Prove what you ſay. It is no fault of God, nor of Chriſt, nor of the Spirit, nor of the Scriptures: all theſe are blameleſs. But you cannot ſay of the Light within. Is not the ſinner to be blamed? Is not the ſinner a Man? Doth not a Man differ from a Beaſt? Hath not every man a light within him, given him to be his guide, his monitour; if therefore the Man ſin, the light within is involved in the guilt, as being a part of Man, and belonging to his Soul.

You will ſay, The Light is in no fault, becauſe it doth check and reprove and convince of ſin.

I anſwer it is enough that the light within do ſmite and check, but it is to ſmite ſin out of the Soul, and give the Soul no reſt day nor night in ſin, and this the light doth not. But we plainly ſee that the Light within is not faithful and plain, and univerſal, and conſtant in its ſmitings. The Drunkard is dead drunk in his ſins, and the light within lets him alone, or ſmites him to ſmall purpoſe, and ſo the worldling, and proud, and fleſhly liver.

What though the Light within be not altogether aſleep, how is it faithful and right awaken, if it ſuffer the ſinner to ſin, and dye, and periſh for ever. Though the Coachman be not drunk, nor aſleep, yet if he do not keep the Horſes in, and drive ſtraight on, if he ſuffer them through neglect to go wrong, or to run wood, he is faulty. If you ſet a man to watch your houſe, though he ſtand there all the while, yet if he permit the Thief to enter in, he hath not done his duty faithfully.

You will ſay, Then why hath God given to Man ſo imperfect a guide, and how doth this clear the Juſtice and goodneſs of God, to leave Man to be thus guided by a partial blind inſufficient guide.

The Anſwer is plain and anſwerable. God at firſt made Man holy, able to guide himſelf. Man by his ſin hath deprived himſelf of his firſt holy and happy Eſtate. Yet the Lord in pity and mercy to Man, hath made

made a new Covenant, that if man repent and turn to God by faith in Chriſt and live a ſelf-denying godly life he ſhall be ſaved. And all this is plainly ſet down in the Scriptures, ſo that to us Chriſtians we are not without a ſure and moſt perfect guide and rule.

But how then comes the World to wander as without a rule and guide? And how is it that Chriſtians having a perfect rule and guide, do ſo much differ among themſelves, and for all the Scriptures are ſo perfect, they do not end mens Controverſies and errours about them?

Is the Scripture in fault? If blind Men cannot ſee is there no light in the Sun? There was a time when Chriſt was in the world, was he not able to decide all matters? But they put him to death, people would have a living Judge to decide all controverſies, the Papiſts are for the Pope, and the Quakers would have every man to be infallible, and to have a Scripture in his boſom to decide all doubts, when both ſides do but counterfeit. For let men put away their vices and wickedneſſes, and Scripture with ordinary and common helps will ſuffice through the Grace of God. But while the world ſtands, and there is any of *Cains* race in the world, blind, ſenſual, worldly, and proud ungodly ſouls, and ſome that are humble heavenly and ſincere, there will be a deciſion: ſome will be for God, and ſome for the fleſh; ſome for the World, and ſome for Heaven men call for more light to know the truth, and they cannot endure the Scriptures, Chriſt, and his Saints, becauſe of that galling truth that ſtrikes at the heart of their dear and profitable ſins. They accuſe the Scriptures of darkneſs, when the darkneſs is in themſelves.

It is not the office of the Scriptures to be the Spirit, but to be our rules according to which we are to walk. The Spirit of God only can open the eyes of our minds to underſtand the Scriptures, and to cure us of our blindneſs. The Holy Ghoſt hath his part, the Scripture its part, reaſon or the faculty of mans ſoul or the light within hath its part. We are to wait upon the Spirit of God and inſtantly beg of him that he would remove our blindneſs, and open our underſtanding, and take away all the darkneſs of our minds, and anoint the eyes of our ſouls with his eye ſalve, that we may ſee and diſcern Spiritual things. It is no diſparagment to our rule that it is not God. Nor is it any diſparagment to God and the Spirit that he gives us laws and written rules, and commands us to ſearch and meditate in theſe, and to live according to them. But it is great mercy and condeſcenſion to have laws and rules ſo plain, ſo Holy and good: all which through the

help

help of Gods Spirit we may come to understand, believe and practise so far and in such sort as God for Christs sake will accept to eternal Salvation and give us the reward of eternal life.

To those words of mine cited by you p. 34. my meaning is no more but this, that if no command be any further obliging upon any man then there is a conviction upon the Conscience, then where Conscience is blinded, seared, and hardned, as in Pharaoh, Rabshekah and others, Conscience may come and say, who is the Lord? I deny him and his Commands. And where I say that God and Conscience will never smite for absolute impossibilities, the meaning is apparant of a right informed Conscience. In short, God is the Lord and supream Lawgiver to Conscience. If Conscience be ignorant erroneous and wicked that is no fault of Gods. God requires of no man absolute and total impossibilities. It is sin to be ignorant and unconvinced of any part of ones duty where we might know if we were not wanting to our selves.

Those who cry up the light within every man to be the soveraign Rule to all the World, and Teach, and Preach, That the light within is Mans surest and chiefest Rule and Guide in all things to salvation, subvert the Scriptures, and all Duty both to God and Man, and make no Man in the World under any Law to God, but every Man is thereby made a God to himself, and every mans Lust his Law. This is the *Quakers* Doctrine, directly contrary to true Christian self-denyal, so that all people, who have any fear of God, should detest such Doctrine, and all such Writings as do broach it, ought to be searched out, and made away, as containing Soul-poyson, and most intolerable Opinions.

The great destroying Sin of ungodly all the World is self-idolizing, and this Opinion leadeth directly to it, as if the *Quakers* should say to all the sinners in the World, You have a Guide, a Law, a Teacher within you more eminent then the Scriptures, you must not meddle with the Scriptures, for though they are some kind of Rule, yet not to be compared with the Light within: this is the Rule, this is most Ancient, this is most Divine, you are all more Holy than the Scriptures, and know better how to govern your selves then any Law, or Light of God, or Man without you can. And therefore in all things please your selves, consult with your bosom-Teacher, be ruled by it, and this will lead you to God and Happiness, cast away all Teachings but this, and believe not Christ himself which saith, *Take heed that the Light within thee, be*

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not darkneſs; and if the Light within thee be darkneſs, how great is that darkneſs? And if any Sore or Sickneſs befall you, ſeek to this God within you, this Chriſt within you, this Spirit within you, this Law, and Light, and Living Word within you, for, ſaith the *Quaker*, all Power in Heaven and Earth is in it, and he that hearkens to any other Teacher, and is ruled by any other Guide but this, is undone for ever.

I will not conceal that the *Quakers* by *W. Penn* do deny that from their opinion of the Light within it will thence follow that every man is perfect and infallible, as we do charge them ſo to hold (*Quakeriſm* a new nickname, Pag. 239, 240.) but that all who are lead by it, are ſo far perfect, and infallible, and no further, and that only the principle in it ſelf is pure, perfect, and unerrable, and Reaſon againſt Railing, Pag. 9. We (*Quakers*) are willing to let the Controverſie lye here, that the *Quakers* own, promote, and aſſert, that the life of God which is the light of Men, with which every man is enlightned, is ſufficient to everlaſting Salvation. And the ſum of many Pages there is, that the light within is blameleſs, Pag. 18. he confeſſes Man to be faulty, but not the light within, He makes, and ſo do all the *Quakers* make every man to have a light within, and this light to be utterly blameleſs. So that what ever ſins and abominations men run into, the light within is utterly blameleſs, and no way partaking in the crime, nor any way chargeable with Guilt. In this lies the heart of the Controverſie. If this be true and ſound the *Quakers* are in the right. If this be ſo, all that I have here Writ againſt them, as alſo what is alleadged in *my Skirmiſh* all falls to the ground: and I will confeſs my ſelf utterly Defeated, and to have loſt the Day. But if I prove the light within to be culpable, and to have a hand in the Damnation of all that are Damned, and to be chargeable before God with Man's ſin and deſtruction, then *W. Penn* and the *Quakers* Cauſe is utterly routed, and I have clearly and unanſwerably Conquered, or rather the Truth by me through the help of God is made apparent, and the *Quakers* light within, is proved to be darkneſs.

1. Firſt, I do here ſuppoſe as moſt certain proved by me abundantly elſewhere, that the light within is neither God nor Chriſt, and that it is real Blaſphemy to ſay, that the light in every man is God.

2. This granted, I ſhall here unanſwerably clear and prove, that whatever ſin is committed by any man the light within is guilty, and is partaker in the Crime.

Arg. 1. If the whole Man be guilty, then every part is, and conſequently,

ſequently, if the light within be a part of Man, it is guilty. That the whole man is guilty one would think ſhould need no proof. I prove it from *Theſ.* 5. 23. where the Apoſtle prays that we may be wholly Sanctified, and that our whole ſpirit, and ſoul, and body, may be preſerved *blameleſs*.

I prove it from the equity of God in his rewards and puniſhments, and the ſtate of the ſoul and body at the Reſurrection, and in the other World. The whole Man is rewarded in Heaven, the whole man is tormented in Hell. If the whole man be Damned, the whole man hath ſinned. If any part of man were innocent, it could not be puniſhed, but all is puniſhed, *Luk.* 10. 28. *Both ſoul and body go to Hell.* If therefore the light within be any thing of man, and belonging to the Being and Creature-ſhip of Man, it partaketh with the whole man in the puniſhment of Hell, and conſequently was guilty before God in this World.

Arg. 2. Whatſoever is created by God, that is under Law to God. But the whole Man is created by God, and ſo is under Law to God: and conſequently where Sin is committed by this Creature man, the whole man is guilty, for ſin is a violation of the Law, the Law is upon the whole man, and conſequently ſin is of the whole man.

Arg. 3. In Man are two parts, and both under Law to God, the Ruling part, and the Ruled part, the light within is either the ruling part, or the ruled: but be it whether you will, it is involved in the guilt of Man's ſin. If you ſhall ſay the light within is the ruling party, the commanding Power in the ſoul, then it is guilty immediately, and by it ſelf, and is chief and principal in the guilt, and when the ſoul ſinneth, the light within ſinneth principally, and moſt eminently. If you ſhall ſay the light within is the ruled part, and is not commander it ſelf, but an under party in the ſoul, or an inſtrument by which the ſoul doth act, then whenſoever the ſoul ſinneth, it draweth the whole man into ſin with it, and ſo the Light within becomes guilty by participation, or as an adherent to the ſoul, or as an inſtrument to the ſoul in ſin. And ſo the Scripture teacheth, Rom. 6. 13. *The members of the body are the inſtruments of unrighteouſneſs unto ſin.* And Verſe 19. *The body is a ſervant to ſin, and ſerveth ſin.* The body of it ſelf cannot ſin, but man that hath a body ſerveth ſin with his body, and ſo the body comes to participate in the crime. The ſame you may ſay of the light within, when a man ſins wilfully and knowingly, his underſtanding knows that he ſins, and though it check and ſmite, that is not enough,

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the ſin is thereby made more hainous; if the ſin be committed, the underſtanding with the whole man is guilty; and ſo in caſe of ſins of ignorance, and errour, or miſtake, no part or piece of man is innocent.

Arg. 4. Becauſe in all rational acts reaſon is an agent, and where reaſon erreth it is counted the errour of him that had the reaſon.

Object. You will ſay, If man abuſe his reaſon, is reaſon to be faulted? I anſwer, Reaſon in its ſelf and as ſuch is from God, and ſo good and blameleſs; but reaſon truſted with man, and abuſed by man, and made a ſervant to ſin, and a weapon of unrighteouſneſs againſt God, becomes involved in the guilt, as it is a part of ſinful man; when I lye with my tongue, conſider my tongue ſimply, and in it ſelf, and ſo it is a creature or being made by God, and as ſuch is good and blameleſs, *for every creature of God is good*, 1 Tim. 4. 4. Gen. 1. 31. but then as it is my tongue, and as I lye with it, and ſerve ſin with it, ſo it is faulty, and though the ſin be in me, who ought to rule my tongue better, yet my tongue is involved in my guilt, and is to partake in the puniſhment.

Arg. 5. And the reaſon of all is becauſe this creature which we call man is but one entire being, the ſoul is not the whole man, nor the body the whole man, but ſoul and body make one entire man. So the light within is not the whole ſoul, nor can any part of the ſoul be divided from the light, but the light within is an eſſential Principle, or conſtituent part of the ſoul. And the ſoul or man being one entire lump or piece, in all acts of the ſoul which be rational the entire ſoul is agent, and when it acteth well, it is the act of the entire man, and when it acteth ill, it is the errour or miſ-act of the entire man. And ſince there is no man in the world without ſin, and the far greateſt part of the world is damned, it evidently follows, that the light within is culpable and guilty either as principle or acceſſary, as agent or inſtrument, as a ſuperiour or ruling power in the ſoul, or as an inferiour aſſiſting or concomitant power.

It is not one ſoul which ſinneth, and another ſoul which hath the light within, and is wholly blameleſs: but it is the ſame ſoul which hath the light in it, and which alſo ſinneth. If the Light within were a principle ſeparate from the ſoul, and divided from it, and were nothing of the ſoul, nor conſtitutive of this creature *Man*, then the ſin and guilt of the ſinner could not involve the Light as one in act with it. But the light is an inſeparable Principle in the ſoul, and cannot in anywiſe be parted from it. The Light goes down with the Soul into Hell,

for elſe there could be no Hell. For Hell is a rational Torment, there is a worm in the Conſcience that gnaweth and tormenteth continually, the Light within in Hell is turned into a ſelf-tormenting Light, a Specimen whereof we ſee in *Judas*, his Conſcience was full of horrour, and he could not endure, but hang'd himſelf. This Light is a contracted connate Light, inſeparably abiding in the ſoul, if the ſoul be godly it is a godly Light, if otherwiſe it is a carnal and ungodly light. This Light hath a hand in all thought-ſins and inward heart-ſins, in all tongue-ſins, and in all life-ſins. This light is guilty of all ſins of omiſſion and commiſſion which the ſoul is charged with and guilty of. And to deny it, is to deny that there is or ever was any ſuch thing as ſin whether in Devils or Men. For ſin cannot be but in an intelligent rational ſubject. And it is nothing but an errour in reaſon, or a tranſgreſſion of ſome Law; now a Law is nothing but God's authorizing will, ſignifying and enjoyning what God would have to be done, and what he would not have done. Man is a creature endued with a Principle of light or reaſon, rendring him capable to judge of Good and Evil, of chuſing the one, and refuſing the other. When he judgeth the evil to be good, and the good to be evil, this is an errour of his judging or diſcerning power, and here the ſoul or man erreth with his reaſon or light, which are one and the ſame, and in this caſe the light ceaſeth to be light and turneth into darkneſs. When the ſoul chuſeth the evil and refuſeth the good, this alſo is an errour in the electing power, or faculty, and in this alſo reaſon and light and all are guilty; for the ſoul as it is rational cannot act without reaſon, and reaſon is the general inſeparable inſtrument by which the ſoul doth act both elicitly, and executively, or imperatively: ſanctified reaſon is gracious, or ſanctified light; unſanctified or carnal reaſon is nothing but carnal light; carnal light and darkneſs are the ſame.

All this is to ſhew and make manifeſt how the light within is peccant and criminal in all ſin, and hath a hand in all ſin, and is a phyſical efficient or inſtrumental cauſe in the breach of God's Law, and in every ſuch breach.

Now in all the *Quakers* Writings the light within utterly, univerſally, *& in ſolidum*, down from the very Creation of man to this preſent moment, and ſo to Eternity is ſuppoſed, vouched, and maintained to be altogether ſinleſs, holy, unerrable, it never did err, it never can err, which is the ſame as to ſay, the ſoul of man never did err,

nor

nor can err. For as reaſon is from God, ſo the ſoul is from God, and where ever a ſoul is in Heaven, in Earth, in Hell, there is reaſon. What the ſoul doth, reaſon doth, and what reaſon doth, the ſoul doth, that is the ſoul and reaſon be coeſſential, that they make but one undivided act, and both are innocent or both faulty. The ſoul cannot act without reaſon or light its inſtrument, which is an inborn Principle, as old and as laſting as the ſoul, inviolably and unalterably woven into it by the Creatour. And when we ſay, That the light ſmiteth or convinceth, excuſeth or reproveth, it is but the ſame as to ſay, the ſoul doth return upon it ſelf, my heart ſmites me, I am conſcious to my ſelf, I am convinced in my ſelf, *David*'s heart ſmote him, my conſciſcience acquits me, ſo is Scripture, ſo is all experience, ſo do *Quakers* themſelves acknowledge, Penn, *Reaſon againſt Railing*, Pag. 9. So that upon the matter it is apparent and clear, That the *Quakers* light within, which they ſay is in every man, is nothing but conſcience or the ſoul of man in its eſſence with its natural ingraven powers, and ſo it is all one to ſay that every man hath a light within him, and every man hath a reaſonable ſoul, or a thing called conſcience within him. And when they ſay, and maintain in all their Writings, That the light is blameleſs and altogether innocent, and when any man ſinneth the light is altogether faultleſs, but the man is faulty, it is a contradiction, and is juſt the ſame as if you ſhould ſay, that the man is faulty, and he is not faulty, the ſoul is ſinful and guilty, and it is innocent and ſpotleſs. So that the ſum of *Quakeriſm* is firſt a contradiction in that which they make the foundation of their Religion, next it is a groſs errour contrary to Scripture and the experience of all the World more then 5000 years. They maintain that the light within is utterly faultleſs, which is plainly to ſay, There was never any ſin, nor ever ſhall be, Devils and damned wretches, godly and ungodly, we be all holy, ſpotleſs and unerring.

I put this Caſe: I murder a man with my hand without any other inſtrument, my hand in this caſe is involved in the guilt, and ſhall ſuffer with me as being a member, and ſo a part of the man, and the whole man is guilty.

I put this Caſe: I murder a man with a Sword or Knif in my hand, in this caſe the Sword or Knif is innocent, becauſe no part at all of me. So the Scripture is God's eternal light within me? I wreſt and pervert it, the Scripture is innocent, it is no part of me. But now I have a ſoul which hath in it an ingraven coeſſential inborn Principle of

light

light or reaſon. Every ſin I commit the light within is guilty, as being my ſelf or a part of my perſon or entire eſſence, as I am a man.

I had thought to have made particular reply to many things in *W. Penn*'s Book, but I forbear. This I certifie the Reader, That I have not done him wrong in ſtating his Opinion out of his Book of *Quakeriſm a new nick-Name*, &c. I never ſaw *John Faldo*'s reply, nor *W. Penn*'s Rejoinder. I did not think it meet to ſet down all the Words of his Chapter, being conſcious to my ſelf, that I gave the Reader a true Account of the Senſe and True Meaning of his Words. And I ſtill ſay if the Scripture go, farewel God and Heaven, that is, if Scripture and Scripture-Doctrine be made void, and we muſt all be led by a blind Guide the Light within; then Salvation is made void, and all hope of God and Heaven is loſt. After I have made to appear their Abſurdity and Blaſphemy, touching the light within, by ſome other Papers to come forth ſpeedily, I ſhall in a piece, by it ſelf, manifeſt to all that are meet to judge, the *Quakers* Hypocriſie and Carnality, and make it evident from their fruits and courſe of life, That they are a people hating true holineſs. I give them notice, let them prepare themſelves to overthrow it if they can.

One thing, it is likely, may offend the Reader, and that is a frequent repetition of the ſame matter: To which my anſwer is, I pretend not to accurateneſs in Writing, partly I am conſtrained to it for the fuller opening of the Truth, and the inſtructing of mean and common Capacities, who need many words, and often repeated for their full underſtanding, and partly I want time. If any ſhall ſay I might take me more time, I do my beſt to apportion my time, and husband it as well as I can, I humbly beg of the Lord forgiveneſs, and that others may ſpend their time better. But if *Quakers* ſhall judge me for my repetitions, I deſire them to look at home, and pluck the Beam out of their own Eye, not Mr. *Penn* himſelf excepted. If by all the truth be opened and defended, and errours detected and confuted, and faithful ſouls edified, I am well contented to be judged for many ſuch defects in writing.

If *W. Penn*, or any other *Quaker*, ſhall write againſt this, and give forth to the World, That I ſlander and belye the *Quakers* as to their Opinions or ought elſe here alledged, and that I do miſ-ſtate their Principles, and father on them that which they deny to be theirs, as he would bear all people in hand that their Principles are quite miſta-

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ken and wreſted by the generality of their Adverſaries, *Skirmiſher defeated*, Pag. 6. I muſt profeſs, That I have read their Books, and with all the diligence, conſcience, and ſincerity that I can, collected and ſtated their Principles, and were I to dye at this moment, I do not know that I have wronged them, or wreſted their ſenſe, or left out any thing of moment that I have met with in any of thoſe Writings, that I have had, and could conveniently procure, and they are ſuch as *W. Penn* himſelf ſends me to for account of the *Quakers* Principles, the main and chief of their Authours. But if I ſhould write twenty times more then is here to prove that they make the Light within the Supream Rule, and that this is moſt damnable Doctrine, I do not doubt but they will find matter for many Volumns to write, and tell the World many large Stories in defence of themſelves, and load their adverſaries with black Names, as *Edw. Burroughs* did the Miniſter which put ſundry ſober Queries to him, and let his Anſwers be well weighed, and it would make a tender conſcience to weep at the moſt unchriſtian Language that *Edw. Burroughs* returns, and the chief part of his Anſwer is railing, and moſt uncharitable cenſorious Language, and yet doth *W. Penn* juſtifie it as moſt godly, *Reaſon againſt Railing*, Pag. 164. and ſuch dealing I look for; but that ſhall not abate my Charity, nor make me leave off my Work, if it be not good to ſome, it may to otherſome. One thing I ſhall be over-matched in, and that is in Purſe, and neceſſary Charge in Printing Controverſies, my Incomes not ſerving me to lay out much this way, and unleſs I could change my Faith and Converſation to *Quakeriſm*, or ſome Sect, or party of people among us, I am not like, as times are, to grow Rich by Preaching. But the Lord will raiſe up Inſtruments to defend his Truth, and ſerve his Church, to which Service, by the Lords help, I mean to give my ſelf.

FINIS.

ERATA.

Read *Pag.* 30. *Line* 28. The great deſtroying Sin of all the ungodly World, is ſelf-idolizing.